

Tawheed Class #4

Transcribed from a [class](#) by Shaykh Ahmad Jibril

Visit OpenSourceIlm.Wordpress.Com for more transcripts of
Islamic talks and classes

Please send details of any errors to
OpenSourceIlm@Outlook.Com

TABLE OF CONTENTS

Class Four	1
The Four Introductory Matters.....	1
What is the Definition of Waajib?	2
Is There a Difference Between Waajib and Fardh?	2
The Proof for the Opinion that Waajib and Fardh Are Synonymous.....	2
The Proof for the Opinion that Waajib is Lesser than Fardh	4
How Do They Categorise the Faraa'idh and Waajibaat?	6
The Result of this Dispute	7
The Islamic Knowledges are Intertwined.....	8
Which Definition of Waajib Did the Author Intend?	9
Knowledge in Matters that Pertain to Allah	9
The Definition of Fardh 'Ayn.....	9
The Definition of Fardh Kifaayah	10
Fardh 'Ayn in Knowledge, Action, Leaving Matters and Belief.....	10
Fardh 'Ayn in Knowledge Pertaining to Allah	10
Fardh 'Ayn in Action.....	11
Fardh 'Ayn in Leaving Matters	11
Fardh 'Ayn in Belief	12
The Four Obligatory Matters.....	12
The Definition of Mas'alah.....	13
The First Introductory Matter: Knowledge	14
Knowing Allah.....	14
Ma'rifatullah	15
Knowledge of the Halaal and Haraam	16
The Importance of Ma'rifatullah.....	16
Ignorance in Ma'rifatullah	20
Knowing the Prophet Muhammad Sallallahu 'Alayhi Wa Sallam	22
Knowing Islam	25
The Definition of Islam.....	25
Islam is the Only Religion Acceptable to Allah.....	26
The Foundation Actions of Islam	29

CLASS FOUR

This is our fourth class on Sharh Al-Usool Ath-Thalaathah, the elucidation and explanation of Al-Usool Ath-Thalaathah.

THE FOUR INTRODUCTORY MATTERS

The author said:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ اَعْلَمَ رَحِمَكَ اللَّهُ ، أَنَّهُ يَجِبُ عَلَيْنَا تَعْلُمُ أَرْبَعِ
مَسَائِلَ :

الْمَسْأَلَةُ الْأُولَى : الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

الْمَسْأَلَةُ الثَّانِيَةُ : الْعَمَلُ بِهِ

الْمَسْأَلَةُ الثَّالِثَةُ : الدَّعْوَةُ إِلَيْهِ

الْمَسْأَلَةُ الرَّابِعَةُ : الصَّبْرُ عَلَى الْأَذَى فِيهِ

We spoke about Bismillahir-Rahmaanir-Raheem and then we spoke about 'Ilam Rahimak Allah (know, may Allah have mercy on you). Today, we take the obligation to know four matters.

He said it is obligatory to know four matters, you must know these four matters. Here, he said you are obligated to know these four matters. He used the Arabic word:

يَجِبُ

You must know these four matters.

WHAT IS THE DEFINITION OF WAAJIB?

The definition of Waajib is any matter where there is a firm order to do something, in which one is promised a reward for and anyone unexempted and unexcused from doing it who leaves it, is promised punishment. That is the definition of Waajib.

IS THERE A DIFFERENCE BETWEEN WAAJIB AND FARDH?

There is a problem here that scholars had, there is an issue between Waajib (واجب) and Fardh (فرض). Are they both the same or are they different? In Usool al-Fiqh, the scholars disputed this matter. They said is Waajib Fardh and is Fardh Waajib? Are they both the same thing or are they two different things?

I want you to know and I am going to repeat it again and again, the author here does not mean Waajib that is like the Waajib that Abu Haneefah Rahimahullah considers Waajib (which is a lesser rank than Fardh). Here the author means obligatory, Waajib, Fardh. It is a Fardh upon you. Even though he used the word Waajib, he means it is Fardh on you to know the following four matters. In English it may not seem like that big of a deal because usually when they are translate Waajib they say it is obligatory, and then when they say Fardh it is also obligatory. But when you look at the Fiqh point of view in the Usool books, you find there is a dispute. Is Waajib Fardh and Fardh Waajib or are they two different things?

I say this because Waajib (obligatory) is identical to Fardh (which is obligatory) according to ash-Shaafi'ee, Maalik and Imaam Ahmad in one of two opinions. Let me repeat that. So now we are talking about the dispute between the scholars in Waajib and Fardh. Are they the same or not? A Waajib which means obligatory is identical to Fardh which is obligatory (just two different words) according to ash-Shaafi'ee, Maalik and Imaam Ahmad in one of two opinions.

The second opinion is by Imaam Abu Haneefah Rahimahullah. Imaam Abu Haneefah said Waajib is a slightly lesser rank of an ordain than Fardh. According to Imaam Abu Haneefah Rahimahullah, they are both an obligation. They are obligatory and you must do them, however Waajib is a notch less than Fardh. Now let us take the proof for both camps.

THE PROOF FOR THE OPINION THAT WAAJIB AND FARDH ARE SYNONYMOUS

The first camp said Waajib is Fardh and they are both the same. They use for their proof a Hadith in Sahih al-Bukhari:

جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَهْلِ نَجْدٍ

A Bedouin from Najd came screaming (in one narration mumbling) with his head uncovered and he went to the Prophet sallallahu 'alayhi wa sallam to ask him about Islam. The Prophet sallallahu 'alayhi wa sallam responded to him and after the Prophet sallallahu 'alayhi wa sallam informed him of the obligatory matters upon him, this Bedouin asked a question.

قَالَ : هَلْ عَلَيَّ غَيْرُهَا ؟

He said other than what you told me (the obligations and that which you told me is Fardh), are there anymore obligations other than that? Do I have to do anything else other than that?

The Prophet sallallahu 'alayhi wa sallam responded.

قَالَ : لَا إِلَّا أَنْ تَطَوَّعَ

He said no you do not have to do anything other than this, unless you choose to do any of the extra matters that one can do for extra reward.

The point of the scholars here is:

لَمْ يَجْعَلْ بَيْنَ الْفَرَضِ وَالتَّطَوُّعِ وَاسِطَةً ، بَلْ الْخَارِجُ عَنِ الْفَرَضِ دَاخِلٌ فِي التَّطَوُّعِ

The scholars said the Prophet sallallahu 'alayhi wa sallam did not put a middle category between Fardh and Sunnah. This is Fardh and this is Sunnah, he did not put a middle category. Had Waajib been a slightly lesser rank than Fardh, then he would have said I told you the obligatory matters, here are the Waajib matters and then I am going to tell you the Tatawwa' (تطوع) (then there is the Sunnah). But he did not do that, the Prophet sallallahu 'alayhi wa sallam told him the obligatory Fardh matters and then he said the matters other than that are Sunnah. Between Fardh and Sunnah (Tatawwa'), the Prophet Muhammad sallallahu 'alayhi wa sallam did not say and here is Waajib in between them, here are matters that are Waajib in between them.

The second proof is that Allah said in the Qur'an:

...فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ ... ﴿البقرة: ١٩٧﴾

So whoever has made Hajj obligatory upon himself therein. (Surat al-Baqarah: 197)

In this verse, Fardh is used in the context of Waajib so they said that means they are the same.

The third proof in the Sahih.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ : يَقُولُ اللَّهُ تَعَالَى

And when you hear that the Prophet sallallahu 'alayhi wa sallam said that Allah said, that means it is automatically Hadith Qudsi.

مَا تَقَرَّبَ إِلَيَّ عَبْدِي بِمِثْلِ أَدَاءٍ مَا افْتَرَضْتُهُ عَلَيْهِ

My servant never comes closer to me with a deed any better than a Fardh. Had Waajib been a separate category, He would have also added Waajib. He would have said and Waajib is included. First is the Fardh and then the Waajib, because right after that the Hadith mentioned Naafil (that one continues to do Nawaafil). So He did not mention a second category right after Fardh (which is Waajib), He went from Fardh and then He began to talk about other matters that are Naafil (just like the first proof).

Now the fourth proof is that they said for both Fardh and Waajib, it is vilified to not do either one. If you do not do either one it is vilified, so it would be redundant to say each one has a separate meaning or category because we all agree on the bottom line, that it is vilified not to do it and it is a sin not to do it. Why would you make it a separate category when we all agree it is something you must do and you get sins for not doing it, unless you are exempted? So why are you making it a special category? This group said it is redundant to say Waajib is different than Fardh or Fardh is different than Waajib.

So basically if you look at this group, they use some textual proof from Hadith that the Prophet sallallahu 'alayhi wa sallam went from Fardh to Tatawwa' and did not mention the middle category of Waajib in between.

THE PROOF FOR THE OPINION THAT WAAJIB IS LESSER THAN FARDH

The Hanafiyyah and Imaam Ahmad in one of the opinions said that each one is a different category, Fardh is a category and Waajib is a different category. They said that Fardh is a higher level that is more confirmed, stressed and emphasised than a Waajib that comes right under it.

The proof for the second group is more of a linguistic nature than it is of a textual nature. Those who learn Arabic know that sometimes the literal meaning differs very slightly than the religious context meaning for a word. I will give you that in an example of the word Islam and you will understand it better. If you look up Islam in an Arabic dictionary (the root word of it), what is the linguistic definition of Islam? You are going to find that it means submission, humbling and obeying. One in submission, you can say he is Muslim. Humbling, he is Muslim. Obeying commands, he is Muslim. That is the literal definition of Islam from the root word of it. However in a religious context, look at the definition. The definition of Islam is:

الإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ ، وَالْخُلُوصُ مِنَ الشِّرْكِ وَ
أَهْلِهِ

To submit to Allah with Tawheed, and to succumb to Allah with obedience, and to disavow and disassociate yourself from Shirk and the people of Shirk. Yes parts of the root word were used, but you have to have this whole conclusive meaning to take what Islam is in a religious context.

Now the Hanafiyyah used the slight differences in the literal meanings of Waajib and Fardh to have an effect on giving each one their own category. Abu Zayd ad-Dabboosi said Fardh literally means to assess something or what is precise. If something is precise (from Taqdeer (تقدير)), that is Fardh. Taqdeer and Fardh are the same, so it is something that is assessed and something that is precise. He said Waajib on the other hand means Suqoot (سقوط) (to fall) and Allah used it in a literal sense in the verse:

...فَإِذَا وَجَبَتْ جُنُوبُهَا... ﴿الحج: ٣٦﴾

Then, when they are down on their sides (after slaughter). (Surat al-Hajj: 36)

When a wall drops down, you say:

وجبة الحائط

The wall fell. So here he says we will take Fardh to be anything that is firm (Qaati' (قاطع)), so anything with firm proof is Fardh. Anything that is obligatory with a slightly lesser standard

of proof, we will take that to be a Waajib. They made the distinction because Suqoot means to drop, so they used drop to mean that is the second category.

HOW DO THEY CATEGORISE THE FARAA'IDH AND WAAJIBAAT?

They made a distinction between Fardh and Waajib but they themselves disputed on how to categorise what is going to be a Waajib and what is going to be a Fardh. We established there is a Fardh and there is a Waajib according to the Hanafiyyah, but what is a Fardh and a Waajib?

One group of the Hanafiyyah said Fardh is what comes through Qat'ee (قطعي) proof. Qat'ee proof is super firm, direct and precise proof, which is like a solid verse with its meaning clear or a solid authentic Hadith with a clear meaning of it and multiple chains. That would be considered a Fardh. Anything less than that, that is obligatory and we will consider it a Waajib. So anything that comes to us in proof that is Dhannee (ظني) will be a Waajib.

Dhannee means authentic Ahaadith, we are not talking about non authentic Ahaadith. An authentic Hadith that is a direct order, but its chains are not sufficient to be like multiple chains.

An example of this would be that Allah said in the Qur'an:

وَأَقِيمُوا الصَّلَاةَ... البقرة: ٤٣ ﴿٤٣﴾

And perform As-Salat. (Surat al-Baqarah: 43)

No one disputes it, it is a clear order and the meaning is very clear. It is a verse in the Qur'an so it is not disputed. It is Fardh to make your Salah but they said reciting the Faatihah in every single unit of the Salah is Waajib and not Fardh because the Hadith:

لَا صَلَاةَ إِلَّا بِفَاتِحَةِ الْكِتَابِ

There is no Salah except by you reading the Faatihah in every unit of the Salah. They said that proof is Dhannee, meaning it is authentic but it is not solid enough to be a Fardh. So Salah is Fardh but reciting the Faatihah in every Rak'ah is Waajib.

The second group (al-Askaree) said Fardh is what is from Allah and Waajib is what is from Allah and what is from the Prophet Muhammad sallallahu 'alayhi wa sallam. So some proof that is disputed and matters that are disputed (their meanings from the Qur'an), that is Waajib according to them. If it is solid and the meaning is clear, that is Fardh (the first category).

The third group said Fardh is any direct order from Allah and Waajib is any direct order from the Prophet Muhammad sallallahu 'alayhi wa sallam. That is obligatory in both cases, one is from Allah and one is from the Prophet Muhammad sallallahu 'alayhi wa sallam. Al-Isra'eeni, who is among the scholars of al-Hanafiyyah said Fardh is what is ordered by consensus and no one disputed it, and Waajib is what may have dispute as to it being Fardh or not. So they dispute in themselves as to what is Fardh and what is Waajib.

THE RESULT OF THIS DISPUTE

The result of it is according to the Hanafiyyah, whoever denies a Fardh is Kaafir because he has committed an act of Kufr (he denied something that its proof is beyond a doubt). Waajib, the proof is less precise so he has not committed an act of Kufr. So whoever denies standing in 'Arafaat during Hajj or Hijaab of a woman has committed an act of Kufr because that is Fardh. They consider for example Witr as Waajib and they consider running in Safa and Marwah when you go to Hajj (those seven laps you do where Haajar 'alayhas-salaam ran) as Waajib. So if someone were to deny that, then he has not committed an act of Kufr because the level of proof is less than that of the Fardh. Their rule is that denying a Waajib is not Kufr. Leaving that Waajib out and if you do not deny is considered Fisq (فسق) (one who is astray). Denying a Waajib is not Kufr according to the Hanafiyyah because it is proven on a secondary level basis proof, unlike Fardh which is proven beyond a doubt. That is the first result or fruit of this dispute.

The second result or fruit of this dispute. You get more reward for doing a Fardh than you do for doing a Waajib, because it is higher category according to the Hanafiyyah. The third fruit or result of this dispute would possibly be more understandable in an example. The majority of scholars (the first group) say making Sujood at-Tilaawah (Sujood of recitation) is Sunnah not Waajib or Fardh. This is because Umar Ibn al-Khattab was on the pulpit one Friday and he read Surat an-Nahl, when he got to the Sajdah in Surat an-Nahl he got off the pulpit and made Sujood. The Next Jumu'ah he got up and read Surat as-Sajdah and Surat as-Sajdah has a Sujood in it. When he got to the verse of Sujood he said O people, we pass by verses of Sujood, whoever makes Sujood is right and whoever does not make Sujood is right and he did not make Sujood the second time. His son Ibn Umar added a statement to that, he said Allah did not make Sujood at-Tilaawah Fardh upon you.

It is not Fardh or Waajib so what does it become? The majority of the scholars said it is not Fardh or Waajib so it goes down to Sunnah. The Hanafiyyah said no, it is not Fardh so then it is Waajib because it drops down a level. Yes it is not Fardh, but then it is Waajib. So they dropped it to their second category, which is Waajib. The Jamhoor (جمهور) dropped it to their second category (which is Sunnah), so it gets dropped down based on what group you

are in. The Hanafiyyah make it Waajib and the majority (the Jamhoor) consider it Sunnah. So that is one of the results of this dispute of Fardh and Waajib being two different categories.

Since the first group do not distinguish between Fardh and Waajib and consider them one, they said it is not Fardh as Ibn Umar said and that means it is not Waajib because they are the same, so it goes down to a Sunnah. Al-Hanafiyyah said it is not Fardh like Ibn Umar said, but it drops down to Waajib. Very similar to that is sacrifice. The Hanafiyyah believe it is Waajib to sacrifice and the other Imaams (the Jamhoor) believe it is Sunnah to sacrifice, based on the same rationale. Likewise, the Hanafiyyah believe Witr after the Isha' and before Fajr is Waajib. According to them, you get sins if you do not do it and you are considered a Faasiq if you are not doing it. The majority say no, it is Sunnah.

The conclusion for this whole dispute is simple and the answer is pretty much clear. If you want a one liner on it, the proper opinion is that Waajib and Fardh are the same. The majority who consider Waajib and Fardh the same use textual proof like Hadith to back them up, while the others use and substantiated their stance with linguistic definitions. That gives leverage to the first group. Secondly, the first group is more correct because Fardh and Waajib concur in that one must do that which he is supposed to do and he gets sins for not doing it, unless he is exempted. So the definition for both is nearly the same and that gives more of a solid stance to the first group.

THE ISLAMIC KNOWLEDGES ARE INTERTWINED

Notice when we learn Tawheed, we do learn Tawheed but as we learn it we study matters like this which are Usool. This matter is not in the Tawheed books, this is in Usool al-Fiqh but we use it to understand more what the author is talking about when he says Yajib (يَجِبُ).

Does Yajib mean Fardh or is it the lesser category that Abu Haneefah is talking about? So we use Usool to know the meaning of the author here and to understand a matter of Tawheed and 'Aqeedah. Sometimes we are going to talk about Hadith. In the future if we pass by a Hadith and some scholars consider it weak and it is a Hadith that is popular, we are going to talk about why it is weak or why it is authentic. That is Mustalah (مصطلح), it is going to be a

Tawheed class but we are going to talk about Mustalah and Hadith in it. Then very soon Inshaa Allah it is going to be more like Tafseer class and then it is going to be other topics.

Sometimes we have to break the terms of the Nahuw down, like we did in the first class when we talked about Ar-Rahmaan and Ar-Raheem. It is Tawheed but the Islamic knowledges are intertwined and that is a unique thing about. Inshaa Allah we plan on studying Usool and when we get to Usool we are going to talk about Fardh and Waajib. You have an understanding of it and actually now with what I talked about, that is more of a

detailed understanding of it. So if we get there we might add a little bit more, we might just pass by it or we might review it.

WHICH DEFINITION OF WAAJIB DID THE AUTHOR INTEND?

Why did we bring that up here (Wajib or Fardh)? Because here he is saying Yajibu, you must know these four matters. Does he mean the Waajib according to Abu Haneefah, that is a slightly lesser rank than a Fardh? No, he means the Waajib that is Fardh. Had you taken out the word Yajibu and replaced it with Yufradhu (يفرض), it would be the same thing. So

here he means the kind that is Fardh and the kind that is according to the first three Imaams. It is compulsory on us to learn these four matters. It is Fardh (Wajib) to learn these four matters. Men, women, slaves, the free, every Muslim who believes in Laa Ilaaha Illallah Muhammadur-Rasoolullah needs to know these four matters. Comprehending these matters fully and thoroughly is a Fardh upon every single Muslim.

KNOWLEDGE IN MATTERS THAT PERTAIN TO ALLAH

Knowledge in matters where you are dealing with Allah (علم معاملة العبد لربه) are three types:

المعاملة على ثلاثة أقسام : اعتقاد ، وفعل ، وترك

I'tiqaad (اعتقاد), Fi'il (فعل) and Tark (ترك). Matters Allah commissioned that pertain to Him are either belief, action or leaving. There are some things that you have to believe in, some things you have to act and do and some things you have to stay away and refrain from.

Knowledge as it pertains to your dealing with Allah is either 'Ilm Aynee (علم عيني) (Fardh 'Ayn (فرض عين) or 'Ilm Kafa'ee (علم كفائي). Meaning knowledge as it pertains to your dealing with Allah in those kind of knowledges (I'tiqaad, Fi'il and Tark) is either Fardh 'Ayn (which means it is a personal obligation) or Fardh Kifaayah (فرض كفاية).

THE DEFINITION OF FARDH 'AYN

Fardh 'Ayn is compulsory on every Muslim to perform or do. Fardh 'Ayn is an obligation that must be done by every single individual and it is a personal obligation. Examples are Salah and Siyaam, every single person must do it.

THE DEFINITION OF FARDH KIFAAYAH

The next one is Fardh Kifaayah (communal responsibilities). It is a Fardh that if performed by a sufficient number of people, the obligation falls from the rest (the rest of the Ummah are not obligated to do it). This is a requirement that the community as a collective must fulfill and not the individual himself. It is not required on an individual basis but on the community of the Islamic Ummah as a whole. An example is burying the dead. Another example is if we are ten people here and we are at the shore an ocean, someone is drowning and we are able to rescue him. We are all responsible to go rescue him but if two people go and rescue him then that is sufficient for us. If those two people who are able do not go, all ten of us get sins. That is Fardh Kifaayah. It is not requested by Abdullah, Umar or Muhammad, it is the act itself that is requested (unlike the first category). If a group makes Salat al-'Asr, it does not relieve the rest from making Salah. Every last Muslim has to make Salat al-'Asr.

In the communal obligation, it is sufficient if a certain number of people do it and then the rest will not be in sin if they do not do it. In the communal obligatory act, the act must be carried out and completed. If it is not carried out and completed because one is not able to, he must and we must encourage others to eliminate the sin from falling on everyone. Let us say we are ten at the shore of an ocean and we are not able to rescue that person because we do not know how to swim. In that case and in any matter, we must go inform and encourage others to eliminate the sin from falling on everyone.

FARDH 'AYN IN KNOWLEDGE, ACTION, LEAVING MATTERS AND BELIEF

FARDH 'AYN IN KNOWLEDGE PERTAINING TO ALLAH

As to knowledge that is Fardh 'Ayn (a personal obligation), it is knowledge that your religion cannot be completed and carried without it. That is the kind of knowledge that is Fardh 'Ayn, knowledge that your religion cannot be completed and carried without. It could be in 'Aqeedah, it could be in actions and it could be in sayings. Anything that makes essential matters of your Deen, your belief, your actions and your saying deficient, you must know them as a compulsory Fardh 'Ayn. You must individually know it, seek it and learn it. What the author mentions here is:

You must and it is Fardh 'Ayn. Every individual must know these matters and there are no exemptions. Every individual must know these matters as a Fardh 'Ayn upon him.

Note, there is some knowledge that varies in how it is obligatory or not towards Muslims, because individuals vary. There is a certain limit of knowledge that every last Muslim must have (that is the Fardh 'Ayn), but there are matters that vary amongst Muslims. Some Muslims must know certain things and others must not, but there is a certain level that one must know. Ibn Abdil-Barr in his book Jaami' Al-Bayaan Al-'Ilm, Ibn Qudaamah and other scholars spoke on this matter.

Let me go into a little but more detail so you understand it. The scholars said it is consensus that there are types of knowledge that are Fardh 'Ayn and that there are types of knowledge that are Fardh Kifaayah. There is Ijmaa' (إجماع) that there are two kinds, not everything is Fardh 'Ayn and not everything is Fardh Kifaayah.

FARDH 'AYN IN ACTION

Purification, Wudhu, Tahaarah and Salah, you must know that. If you live until Ramadhaan, you need to know about Ramadhaan, what invalidates your fasting and what you have to do from pre-dawn to sunset. It is obligatory on you to know matters like that. It is Fardh 'Ayn on a woman to know the rules that pertain to the menstrual cycle because the acceptance of her fasting and Salah is dependent on that. They have to know that, when they can make Salah, when they cannot and how they get purity. It is Fardh 'Ayn upon them to know.

A man does not need to know the rules of the menstrual cycle. However, if a man is the only path for his wife to learn then he must know because he is her guardian. See how it varies? He must learn it to teach her or take her to someone knowledgeable to teach her. A regular man does not need to know it but if he has a wife, a daughter, a mother or a sister that he is responsible for, he has to learn it to teach them. It becomes Fardh 'Ayn upon him or he takes them to learn it or allows them to go and learn it. If you have a wealth, you need to know the rules and regulations of Zakah. If you have no wealth, you do not need to know about Zakah because you have no wealth. Yes it is better, but here we are talking about what is Fardh 'Ayn and what is not. If you are able to perform Hajj, you need to know about Hajj. If you are unable, you need to know the limit that I am unable, I am sick or I do not have the wealth to do it so I do not have to make Hajj.

FARDH 'AYN IN LEAVING MATTERS

A blind man who does not see does not have to learn what is Haraam to look at because he cannot see. A deaf person who does not hear does not have to know what is Haraam to listen to, unlike me and you. Me and you have to learn what is Haraam to listen to because we can hear. It is Fardh 'Ayn on all Muslims to know what is Haraam to listen to. It is Fardh 'Ayn on every Muslim to know Zina is Haraam. It is Fardh 'Ayn on every Muslim to know Riba is Haraam, alcohol is Haraam, swine is Haraam (the impurities) and that oppression is Haraam. It is Fardh 'Ayn on every Muslim to know the prohibition of incest or the killing of others. All that is Fardh 'Ayn upon every Muslim because they may fall into it so they have to know how to avoid it.

FARDH 'AYN IN BELIEF

The best example is what we are talking about here, these four matters that are Fardh 'Ayn upon every Muslim to know. One needs to know matters of his belief, belief in Allah, belief in the angels, belief in the books, belief in the Resurrection, Jannah and Jahannam. You have to know that. One needs to learn that of Islam which will remove any doubts (if he has any doubts), because part of believing in Islam is believing in Islam with no doubts. If you have doubts, you have a deficiency so you have to learn Islam to remove that doubt. If he is in a country that has widespread major Bid'ah, he needs to learn them so he will avoid them and not fall into them. The amount of Fardh 'Ayn as it pertains to knowledge is what one's belief, worship, acts or saying will not be correct or in accordance except with it. If it is that, then you must learn it on an individual basis as a Fardh 'Ayn.

THE FOUR OBLIGATORY MATTERS

So here the author says:

أَرْبَعُ مَسَائِلَ

There are four matters that are Fardh upon you to learn and he means Fardh 'Ayn. These are matters which the author starts out the booklet with. These four matters are your entire Deen and they should be given great attention due to their tremendous benefits. Among the Fardh 'Ayn that you must know are these four matters.

Those who do not bring their copies of the Usool are going to get lost over here because the author talks about four matters and you are going to think these are the fundamental matters but these are not the ones he is talking about. He talks about four matters, then he talks about three matters and then he finally gets to the core three fundamental principles that the book is named after. Now we are talking about four matters.

The first part of the four matters is knowledge and there is an A, B and C on that. Then he says knowledge is:

مَعْرِفَةُ اللَّهِ ،
وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ،
وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

So you have to know that there is an A, B and C to it. You are going get lost if you do not follow along and put a line as we go through sentence by sentence. Actually you should try to read it and go over the whole booklet. For example the first page, so you have a general idea as to what we are talking about and how he divided the book out. You also need to know that he repeats certain matters and that is why at certain points we will elaborate on matters, while at other points we will just pass by. When you explain a booklet or when you want to read a booklet to understand it, you read it or explain it in a way according to how the author organised it and structured it to get the full benefit from it. And likewise over here, the first matter that he talks about of the four matters is knowledge, then he mentions knowledge in Allah, knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam and knowledge in the Deen. These same matters that he defines knowledge with here are the same core matters of the Usool Ath-Thalaathah that we will talk about in the future Inshaa Allah.

THE DEFINITION OF MAS'ALAH

Here he says there are four matters. In Arabic, Mas'alah (مسألة) means there are four issues, four things, four matters here. In Arabic, the definition of Mas'alah or matter is anything proof or evidence is sought for:

المسألة هي ما يبحث عن برهانها أو دليلها

Matters that you seek or pursue are called a Mas'alah. Mas'alah are matters that are pursued or sought. So here he said:

أَرْبَعُ مَسَائِلَ

There are four Masaa'il here, he mentions four matters here. The first one is knowledge and then he defines knowledge. Then he mentions number two, action. Then he mentions number three, Da'wah. And then he mentions number four, Sabr. These are the four matters that he is talking about. He is saying these are matters that one should search, seek, pursue and learn with proof. You must learn them.

We took the definition of knowledge last week (knowing something as it really is in an affirmative and certain way) and here the author defines knowledge in a different way. He says the first of the four matters is knowledge and that is knowledge of Allah, His Messenger and His religion. So let us talk about the first matter.

THE FIRST INTRODUCTORY MATTER: KNOWLEDGE

الْمَسْأَلَةُ الْأُولَى : الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ الْإِسْلَامِ بِالْأَدِلَّةِ

He starts off with knowledge and defines knowledge with knowing Allah, the Prophet Muhammad sallallahu 'alayhi wa sallam and His religion. Let us talk about knowledge, that is number one.

He mentions knowledge, defines knowledge, mentions action, mentions Da'wah and then he mentions patience (and you know them with proof). Those are the first four matters he talks about and these are the matters that he says are obligatory on everyone to know.

KNOWING ALLAH

The first one is knowledge and then he says knowledge is knowing Allah:

مَعْرِفَةُ اللَّهِ

Knowledge and awareness of Allah the Mighty, the Majestic. This is the knowledge and awareness that makes a person accept whatever is prescribed and laid down to him by Allah. That is what kind of knowledge this is. Whatever makes you accept and submit to Allah and to the rules and regulations Allah gives you is part of this knowledge. This is the type of knowledge that causes one to submit, a complete total submission to the laws of Allah, His rules and His regulations. This is the knowledge of one's Lord (Allah) and it is attained by the signs and the verses in the Qur'an. That is where we get it from. It is

attained by what is in the Hadith and also by considering the signs which Allah provided for us on this earth in His creation. That is also included in this.

وَفِي الْأَرْضِ آيَاتٌ لِّلْمُوقِنِينَ ﴿الدَّارِيَات: ٢٠﴾

And on the earth are signs for those who have Faith with certainty. (Surat ath-Thaariyaat: 20)

وَفِي أَنْفُسِكُمْ أَفَلَا تُبْصِرُونَ ﴿الدَّارِيَات: ٢١﴾

And also in your own selves. Will you not then see? (Surat ath-Thaariyaat: 21)

Will you not comprehend and understand? So those are signs of knowing Allah. We get it from the Qur'an, we get it from the Hadith and we get it from the signs in the creation of Allah on this earth.

MA'RIFATULLAH

Some scholars categorised knowledge pertaining to this into two types. They said Ma'rifatullah is knowledge that is two types, knowledge in Allah and knowledge in the Halaal and Haraam of Allah. Knowledge in Allah is to know what His attributes and qualities are. To know the attributes and qualities of Allah is Ma'rifatullah. Basically this knowledge is to know the power of Allah over you. It is to know that the knowledge of Allah is supreme, the knowledge over His creation and the power of Him sustaining this universe, all that is part of Ma'rifatullah. To know Allah (Ma'rifatullah) is to know the names of Allah, contemplate them, understand their meanings and abide by what they entail. The knowledge that creates the fear of Allah is Ma'rifatullah. The honouring of Allah is Ma'rifatullah. That is what he defines knowledge as (Ma'rifatullah).

When they told the great Imaam and scholar ash-Sha'bi:

أيها العالم

One guy told him O Shaykh, but instead of Shaykh they used 'Aalim (O you scholar). He said the scholar (al-'Aalim (العالم)) is one who fears Allah. Knowledge is knowledge of Allah and it creates fear from Allah. Ma'rifatullah creates fear from Allah and it also creates love in Allah. Many people are heedless and mindless of this knowledge, even though it has benefits that turn in good for one in this life and in the life after. The benefits are good in both worlds.

Some of the Salaf said:

ما عصى الله إلا جاهل

Only the ignorant commits sins. What type of ignorance do you think that they mean? They did not mean ignorance in Halaal and Haraam. They did not mean ignorance in the rules and regulations, but they meant ignorance in this matter (Ma'rifatullah). Ignorance in Allah, ignorance in the rewards Allah has for you and ignorance in the punishment Allah has reserved for those who sin. Ignorant that you are using the land that Allah gave you to commit a sin on, that you are deriving strength that Allah gave you to commit a sin with and you are using power Allah has given you to commit a sin with. That is the kind of ignorance that they meant when they said that sinners are ignorant.

KNOWLEDGE OF THE HALAAL AND HARAAM

The second type of knowledge is the knowledge of Halaal and Haraam. Knowledge in Allah is the knowledge to know the Halaal and Haraam of Allah. Ibn Taymiyyah talks about this in the third volume of Fataawa, after the page three hundred and thirty three. He said people in these kind of knowledges are four categories and pay attention to them because you have to diagnose yourself and I have to diagnose myself as to which one of these categories I am so I can fix myself.

The first one is the one who has knowledge in Allah and in the rules and regulations of Allah (Ahkaam (أحكام)) and this is the best. This is the peak and this is what we want and strive for. The second one is the one who has knowledge in Allah but is ignorant in the Ahkaam of Allah. The third one is one who has knowledge in the Ahkaam of Allah but lacks knowledge in Ma'rifatullah. The fourth one is ignorance in both of them. The first one is the best and the fourth one is the worst. Figure out which one of these four you are, work on your weakness and strengthen it because that is how you know Ma'rifatullah.

THE IMPORTANCE OF MA'RIFATULLAH

The importance of knowledge in Allah is great. Ma'rifatullah is great, it is something big and it is something that needs to be taken seriously. It is the Fitrah that one knows and worships Allah and it is actually those with tainted Fitrah that do not know and do not want to worship Allah. That means some deficiency happened in their Fitrah to sway them away from the right Fitrah.

Allah is the Most Merciful and the Most Compassionate. You have to know that, Ma'rifatullah. Allah the One who is closer to you than your jugular veins, that is Ma'rifatullah.

...وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ ﴿ق: ١٦﴾

And We are nearer to him than his jugular vein (by Our Knowledge). (Surat Qaaf: 16)

The One who heals broken hearts. When you have a broken heart, who heals it but Allah? Ma'rifatullah. The One who answers your call when you are distressed, that is part of Ma'rifatullah. The One who gives you victory when you are oppressed. The long awaited victory comes directly from Allah for the oppressed. That is Ma'rifatullah. The One who is more merciful than your own mother, that is Ma'rifatullah. Once you know and comprehend how merciful Allah is and that He is more merciful to you than your mother, that is part of Ma'rifatullah. The One and the only One who can harm you or benefit you. The whole world with its entirety could not harm you one tiny bit if they all gathered against you, and they could not benefit you one tiny bit in their entirety. That is Ma'rifatullah. If you know that without the will of Allah they could not harm or hurt you, then that is Ma'rifatullah.

The One who when you raise your hands in supplication to Him (in Du'aa), does not return your hands empty. That is Ma'rifatullah. The One who hears the cries of the people while there are others who are deep asleep. You could have someone in your house who is deep asleep, he cannot hear you whilst you are crying supplicating yet Allah from on top of seven skies hears you. That is Ma'rifatullah. You cannot worship Him properly until you know Ma'rifatullah and know about Allah. The more knowledge you know in this field, the more you become a worshipper of Allah, the more you become a fearful person of Allah and the more you become hopeful in Allah. Knowledge in Ma'rifatullah is the principle of all knowledges because with it you know the purpose of your existence.

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿الذاريات: ٥٦﴾

And I (Allah) created not the Jinns and humans except they should worship Me (Alone). (Surat ath-Thaariyaat: 56)

Knowing Allah, His qualities and His attributes, that He is the Creator, that He is the Sustainer, that He controls the universe and He is the only One worthy of being worshipped, all that is Ma'rifatullah. The more detail you know of it, the stronger your Imaan is. Knowing that every act of worship directed to other than Him is wrong, that is part of Ma'rifatullah. That is what Ma'rifatullah entails. Knowing Allah encourages one to perform the ordains and to leave the evil out of love and hope for Allah. That is the ultimate belief in Ma'rifatullah. Knowledge in Allah is supreme and it is the best of all knowledges.

Listen to this Hadith, listen to how important, heavy and mighty it is.

رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَجَلَسَ ، فَقَالَ : إِنَّ نُوحًا عَلَيْهِ السَّلَامُ
لَمَّا حَضَرَتْهُ الْوَفَاةُ ، دَعَا ابْنَيْهِ ، فَقَالَ : إِنِّي قَاصِرٌ عَلَيْكُمَا الْوَصِيَّةَ ،
أَمْرُكُمَا بِاثْنَتَيْنِ ، وَأَنْهَاكُمَا عَنْ اثْنَتَيْنِ أَنْهَاكُمَا : عَنِ الشَّرِّ وَالْكِبْرِ ،
وَأَمْرُكُمَا : بِلَا إِلَهَ إِلَّا اللَّهُ ، فَإِنَّ السَّمَوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا لَوْ
وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ ، وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى ،
كَانَتْ أَرْجَحَ ، وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا حَلَقَةً ، فَوُضِعَتْ لَا إِلَهَ إِلَّا
اللَّهُ عَلَيْهَا لَفَصَمَتْهَا أَوْ لَقَصَمَتْهَا ، وَأَمْرُكُمَا بِسُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، فَإِنَّهَا
صَلَاةُ كُلِّ شَيْءٍ ، وَبِهَا يُرْزَقُ كُلُّ شَيْءٍ

This Hadith is in Musnad Ahmad and the men of the chain of the narration are very strong
(رجال الثقات). Abdullah Ibn 'Amr Ibn al-'Aas said the Prophet sallallahu 'alayhi wa sallam sat
down and he said when the death of the Messenger of Allah Nooh approached, he
admonished his two sons. He said indeed I will give you far reaching advice.

أَمْرُكُمَا بِاثْنَتَيْنِ وَأَنْهَاكُمَا عَنْ اثْنَتَيْنِ

I am commanding you to do two things and I am warning you to stay away from two things.
Nooh 'alayhis-salaam giving his farewell advice to two of his sons.

أَنْهَاكُمَا : عَنِ الشَّرِّ وَالْكِبْرِ

I warn you against associating partners with Allah and I warn you against pride (Kibr is
pride). That is what he warns them against.

وَأَمْرُكُمَا : بِلَا إِلَهَ إِلَّا اللَّهُ

And I order you and I charge you to know that there is no God but Allah. He wants them to
know Ma'rifatullah, Laa Ilaaha Illallah is Ma'rifatullah.

This is why I brought you this Hadith:

فَإِنَّ السَّمَوَاتِ وَالْأَرْضِينَ وَمَا بَيْنَهُمَا لَوْ وُضِعَتْ فِي كِفَّةِ الْمِيزَانِ ،
وَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ فِي الْكِفَّةِ الْأُخْرَى ، كَانَتْ أَرْجَحَ

He said if you were to put the seven heavens and the seven earths and what is in them on one side of a scale, and then on another side of a scale you would put Laa Illaaha Illallah, the latter would outweigh the former. There is no God but Allah, just that word on the other side of the scale. That is how mighty Ma'rifatullah is. Laa Illaaha Illallah would be heavier than the seven skies and the seven earths and what is in between them.

The Hadith goes on further to say:

وَلَوْ أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا حَلَقَةً ، فَوُضِعَتْ لَا إِلَهَ إِلَّا اللَّهُ عَلَيْهَا
لَقَصَمَتْهَا أَوْ لَفَصَمَتْهَا

If the heavens and the earth were of the shape of a ring and you put Laa Illaaha Illallah on it, it would break it. It would destroy it, meaning it is heavy. That is how heavy and mighty Ma'rifatullah is.

And then the second thing he ordered them to do:

وَأْمُرُكُمْ بِسُبْحَانَ اللَّهِ وَبِحَمْدِهِ ، فَإِنَّهَا صَلَاةٌ كُلِّ شَيْءٍ ، وَبِهَا يُرْزَقُ كُلُّ
شَيْءٍ

I charge you to say Subhan Allahi Wa Bihamdihi as it is the Salah of everything and everything gets its provision from it or through it.

This is a Hadith to show how heavy, how mighty, how important and how essential Laa Illaaha Illallah (which is Ma'rifatullah) really is. That is how heavy and deep knowledge in Ma'rifatullah is. He on his deathbed takes out time to tell his sons you have to learn it, you have to understand it, you have to believe in it and comprehend it.

If anyone who has committed sins (killed, drank or did whatever you can think of from the worst sins) was granted and blessed with fear of Allah and he prostrated, if he knew this knowledge right here and he had justice in him he would tell you there is no pleasure on this earth from the sins I committed to the time I am now obedient, more pleasurable than that

Salah, that Tasbeeh or that Du'aa that I did. If one masters the knowledge in Allah (Ma'rifatullah), Wallahi there would never be anything more pleasurable to him on the face of this earth than when his head is bowing in Sujood to Allah. If he had a double life in his past where he had sins (what they call pleasures) and then he compares it to the pleasure of Ma'rifatullah and Ibaadah, he is going to tell you this one is better.

Knowledge in Allah makes one eagerly await the moments he spends in contact with Allah in Salah, Du'aa (دعاء), Rukoo' (ركوع), Sujood, Dhikr and in any form of worship. Lack of knowledge in this (Ma'rifatullah) makes one the kind of people who are eager by the moment to leave their Salah or Ibaadah or do not touch their Qur'an. They do not even have the eagerness to go and open the Qur'an and recite from it every day. When one masters this knowledge (Ma'rifatullah), he knows the verse in the Qur'an:

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَيُدْعَوْنَ إِلَى السُّجُودِ فَلَا يَسْتَطِيعُونَ ﴿٤٢﴾ الْقَلَمِ

(Remember) the Day when the Shin shall be laid bare (i.e. the Day of Resurrection) and they shall be called to prostrate (to Allah), but they (hypocrites) shall not be able to do so. (Surat al-Qalam: 42)

He knows Allah and he knows Ma'rifatullah. He knows when Allah calls him on this earth to make Sujood and Rukoo', he does it by choice and he does it by submission so he can do it in the life after by honour. Whoever does it by choice and submission in this life gets to do it in honour of Allah on the Day when Allah comes down to judge people.

Knowledge in Allah (Ma'rifatullah) brightens your grave before you enter it. Do you not want to enter a bright grave? Ma'rifatullah brightens your grave before you enter it. That is why we study this, so we can be welcomed into our illuminating, bright grave when we are placed in that grave. The affect of Ma'rifatullah is to please Allah before you meet Him. Do you not want to please Allah before you even meet Him? You want Allah to be pleased at you when you stand in front of Him, so Ma'rifatullah is all about that. Ma'rifatullah is to make your obligations and your Salah before Salah is made upon you. Lack of knowledge in this area is why people sin.

IGNORANCE IN MA'RIFATULLAH

Allah says in the Qur'an:

إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ فَأُولَٰئِكَ يَتُوبُ اللَّهُ عَلَيْهِمْ ۖ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ﴿١٧﴾ النِّسَاءِ

Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they to whom Allah will forgive and Allah is Ever All Knower, All Wise. (Surat an-Nisaa': 17)

Ignorance here is not the ignorance in Halaal and Haraam. It is very rare and exceptional that one may do a Haraam where he does not know it is Haraam. It is very exceptional and rarely does it happen. Everyone who commits adultery knows that he is doing a Haraam. One who commits fornication knows that he is heading to do a Haraam, he knows that. It could be very exceptional that one may not do it, that is an exception but the Qur'an is not talking about those exceptional people. When one is killing, he knows he is doing Haraam when he is killing.

The ignorance here is the ignorance in Allah (ignorance in Ma'rifatullah). Some have total ignorance in Allah (in Ma'rifatullah). That is why we study this and that is why Tawheed is essential. Some have total ignorance in Ma'rifatullah and some have intermitted periods of foolish ignorance in Allah that causes them to sin in that intermitted period. Let me repeat that. Some have total ignorance in Ma'rifatullah, those are evil and wicked people that spend their life in sinning and Haraam. Others have intermitted periods of foolish ignorance in Allah that causes them to sin at times, and Inshaa Allah many of the second kind repent and come back.

عَنْ قَتَادَةَ عَنْ أَبِي الْعَالِيَةِ : أَنَّهُ كَانَ يُحَدِّثُ : أَنَّ أَصْحَابَ رَسُولِ اللَّهِ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ كَانُوا يَقُولُونَ : كُلُّ ذَنْبٍ أَصَابَهُ عَبْدٌ فَهُوَ بِجَهَالَةٍ عَمْدًا
كَانَ أَوْ غَيْرُهُ

Mujaahid, Ibn Abbaas and others said the same thing. Abu 'Aaliyah is saying it was widespread among the Sahaabah to say that every sin one commits and falls in, it is because of ignorance whether he did it on purpose or not. Ignorance in what O Sahaabah? Ignorance in Ma'rifatullah. You see how essential this type of Tawheed is? You will see some who will teach Tawheed and just flip the pages to go on, but Tawheed needs to be taught to entice you to act upon it and do something about it. That is the kind of Tawheed that moves you to better yourself.

Knowledge of Allah takes you to Heaven before you get to Heaven. Knowledge in Ma'rifatullah takes you to Heaven on this earth, before you get to Heaven. Ibn Taymiyyah Rahimahullah said a famous quote and it is one of the most beloved quotes to me that I like from Ibn Taymiyyah, even though I read his Fataawa maybe about four to five times from cover to cover.

Ibn Taymiyyah Rahimahullah said:

إِنَّ فِي الدُّنْيَا جَنَّةً مَنْ لَمْ يَدْخُلْهَا لَمْ يَدْخُلْ جَنَّةَ الْآخِرَةِ

There is a Jannah in this life, whoever does not enter it does not enter the Jannah of the life after. What Jannah is that Ibn Taymiyyah? What Jannah is in this life? What are you talking about when you were imprisoned five times, you spent years in prison and you barely had anything to put on yourself? What Jannah is that you are talking about? The garden of heaven, whoever does not enter it in this life will not enter the Heaven. What garden of heaven are you talking about when you were abused and persecuted?

What he meant is what other Salaf said:

إِنَّهُ لَيَمُرُّ بِالْقَلْبِ أَوْقَاتٌ أَقُولُ : إِنْ كَانَ أَهْلُ الْجَنَّةِ فِي مِثْلِ هَذَا ، إِنَّهُمْ لَفِي عَيْشٍ طَيِّبٍ

At times the heart passes through phases that we say if the people of Heaven are feeling the same, they are in good shape. At times we go through phases in our hearts, we say if the people of Heaven are living like that and have the same feeling then they are in good status.

You find that in first volume of Madaarij As-Saalikeen (مدارج السالكين), approximately page four hundred and eighty something. So that is Ma'rifatullah, Ma'rifatullah takes you to Heaven before you get to Heaven.

KNOWING THE PROPHET MUHAMMAD SALLALLAHU 'ALAYHI WA SALLAM

Number two, he defines knowledge as:

مَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

The author says you must know the Prophet Muhammad sallallahu 'alayhi wa sallam, that is the definition of knowledge. Knowledge in the Prophet sallallahu 'alayhi wa sallam is the knowledge that makes the person accept whatever he brought us and whatever he informed us of. We will talk about this knowledge when we talk about the three principles like we said.

You must affirm and attest to the truth of the Prophet Muhammad sallallahu ‘alayhi wa sallam and whatever he informed us of. Knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is to comply with any orders he has given us. That is knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must avoid that which he forbade us from and you must leave anything he deterred you from doing. You must judge by the revealed laws which he sallallahu ‘alayhi wa sallam came with and be fully, totally and completely pleased with any judgment Allah and the Prophet Muhammad sallallahu ‘alayhi wa sallam told you to do. You do not just do it but you fully and completely be pleased with anything they have for you to say. Knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam is to know that he is the slave of Allah and that he is the Messenger of Allah. Knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is to fill your heart with complete love and obedience to this man. The more you love him, the more you truly follow him.

قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ...

﴿آل عمران: ٣١﴾

Say (O Muhammad sallallahu ‘alayhi wa sallam to mankind): “If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Qur’an and the Sunnah), Allah will love you and forgive you of your sins.” (Surat Aali Imraan: 31)

As a condition for Allah loving you, you must follow the footsteps of the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must believe in the message of the Prophet Muhammad sallallahu ‘alayhi wa sallam. You must obey his orders and you must follow his guidance. Why Muhammad sallallahu ‘alayhi wa sallam? Because knowing Muhammad sallallahu ‘alayhi wa sallam is the only way to know the Sharee’ah (شريعة) and guidance that Allah sent us (from Muhammad sallallahu ‘alayhi wa sallam). The rules and regulations to live in accordance with came to us from the Prophet Muhammad sallallahu ‘alayhi wa sallam. That is why the Prophet Muhammad sallallahu ‘alayhi wa sallam. So to know the Prophet Muhammad sallallahu ‘alayhi wa sallam is an essential factor in knowledge and that is why he mentioned it as one of the definitions of knowledge.

In a nutshell, knowledge of the Prophet Muhammad sallallahu ‘alayhi wa sallam is the requirement to take and absorb the knowledge that will cause you to accept the guidance he was sent with, to believe in him, follow his ordains and stay away from any of the prohibitions he told you to stay away from. Basically that is what knowledge in the Prophet Muhammad sallallahu ‘alayhi wa sallam is.

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي
أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿النساء: ٦٥﴾

But no, by your Lord, they can have no Faith, until they make you (O Muhammad sallallahu ‘alayhi wa sallam) judge in all disputes between them, and find in themselves no resistance against your decisions, and accept (them) with full submission. (Surat an-Nisaa’: 65)

Just a judge in all disputes, is that the end of the verse right there? No.

ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا

And find in themselves no resistance against your decisions, and accept (them) with full submission.

You have to accept any command by the Prophet Muhammad sallallahu ‘alayhi wa sallam with full, complete and total submission. Your heart has to accept it and be one hundred percent delighted you are doing it, you are acting on it or you are accepting it.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا
سَمِعْنَا وَأَطَعْنَا ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿النور: ٥١﴾

The only saying of the faithful believers, when they are called to Allah (His Words, the Qur’an) and His Messenger (sallallahu ‘alayhi wa salam), to judge between them, is that they say: “We hear and we obey.” And such are the prosperous ones (who will live forever in Paradise). (Surat an-Noor: 51)

When you are telling them here is the Qur’an, here is the Hadith, here is the saying of Allah and here is the saying of the Prophet Muhammad sallallahu ‘alayhi wa sallam. Some say no this does not really apply to us, this does not really concern us or it does not really mean that. They go around a million ways to avoid it but Allah said the faithful believers are the ones who say:

سَمِعْنَا وَأَطَعْنَا

We hear and we obey. Allah says and such are the successful, successful meaning the ones who will be granted Paradise Inshaa Allah.

Allah said in the Qur'an:

...فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ

أَلِيمٌ ﴿النور: ٦٣﴾

And let those who oppose the Messenger's (Muhammad sallallahu 'alayhi wa sallam) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc) befall them or a painful torment be inflicted on them. (Surat an-Noor: 63)

أَنْ تُصِيبَهُمْ فِتْنَةٌ

Beware of a Fitnah that will hit you if you disobey the commands of the Prophet Muhammad sallallahu 'alayhi wa sallam. What kind of Fitnah? Among many of the Imaams who interpreted this verse, they said Fitnah here means Shirk. Disobedience to the Prophet Muhammad sallallahu 'alayhi wa sallam is going to lead you to Shirk. If you reject anything from the Prophet Muhammad sallallahu 'alayhi wa sallam, resort to hearsay or the rationalisation of people, neglect it or minimise it, it is going to destroy you and cause you to fall into Shirk at the end. That is the meaning of Fitnah.

KNOWING ISLAM

الْعِلْمُ : وَهُوَ مَعْرِفَةُ اللَّهِ ، وَمَعْرِفَةُ نَبِيِّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، وَمَعْرِفَةُ دِينِ
الْإِسْلَامِ بِالْأَدِلَّةِ

The third one is to know Islam. Knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing Islam.

THE DEFINITION OF ISLAM

Linguistically Islam means to submit, like we mentioned earlier. In the religious context, it means:

الْإِسْتِسْلَامُ لِلَّهِ بِالتَّوْحِيدِ ، وَالْإِنْقِيَادُ لَهُ بِالطَّاعَةِ ، وَالْخُلُوصُ مِنَ الشِّرْكِ وَ
أَهْلِهِ

Total submission to Allah with Tawheed and succumbing to Allah with obedience, and disavowing and disassociating from Shirk and the people of Shirk.

Those are the conditions and restrictions of believing in Islam. That is the definition of believing in Islam.

ISLAM IS THE ONLY RELIGION ACCEPTABLE TO ALLAH

There are tens of verses that show the previous Messengers and their submission to the Sharee'ah of Allah, and they actually use the word Islam in the Qur'an to show their submission to Allah.

Look at Ibraheem 'alayhis-salaam.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ
عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ ﴿البقرة: ١٢٨﴾

“Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manaasik (all the ceremonies of pilgrimage - Hajj and Umrah, etc), and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.” (Surat al-Baqarah: 129)

Islam that he says you must know is the religion of the Prophet Muhammad sallallahu 'alayhi wa sallam, because Islam is the religion of Musa, 'Isa and Ibraheem. The only thing is when Muhammad sallallahu 'alayhi wa sallam came, the details and the principles of the Prophet Muhammad sallallahu 'alayhi wa sallam abrogated the previous religions. Jews during the time of Musa were Muslims. Christians during the time of 'Isa were Muslim. They submitted to the teachings of 'Isa, of course we are talking about the believers of them. Now in this time if they were true followers of Musa and 'Isa, they would follow what is in the Qur'an and what the Prophet Muhammad sallallahu 'alayhi wa sallam told them to follow and adhere to. If they were true believers in their own religion (Christianity and Judaism), they would follow what the Prophet Muhammad sallallahu 'alayhi wa sallam came with. That is clear and beyond a doubt.

You hear the modernists and those pro interfaith, the wicked people of the interfaith, the deviants of this Ummah and the cancer of this Ummah tell you that Allah praised the Jews and Christians of today in the Qur'an and they gear verses to suit their desires.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿البقرة: ٦٢﴾

Verily! Those who believe and those who are Jews and Christians, and Sabians, whoever believes in Allah and the Last Day and do righteous good deeds shall have their reward with their Lord, on them shall be no fear, nor shall they grieve. (Surat al-Baqarah: 62)

They use this verse and say look, we are all brothers and sisters and these guys are going to Heaven with us. This verse means during their time there were those who were righteous. During the time of Musa there were those who were righteous and during the time of 'Isa there were those who were righteous, that is what the verse is talking about. During our time now (during the time after Muhammad sallallahu 'alayhi wa sallam), if there were any true followers of 'Isa or Musa 'alayhimus-salaam, they would listen to the message of their Messenger Musa and 'Isa and follow Muhammad sallallahu 'alayhi wa sallam. If they were true followers of their Messengers, they would end up following the footsteps of the Prophet Muhammad sallallahu 'alayhi wa sallam.

So in reality, we are the true followers of Musa and 'Isa today because as a condition for their own Prophethood, they gave an oath to Allah that if Muhammad sallallahu 'alayhi wa sallam was sent during their time then they would believe in him and follow him. This was a condition for their own Prophethood, not even for their people but for their own Prophethood. That is them themselves, they have to follow the Prophet Muhammad sallallahu 'alayhi wa sallam if he was sent in their time. If that is during their time and that is for them, imagine for their followers. Thousands of years after they died, they have to follow the commands of the Prophet Muhammad sallallahu 'alayhi wa sallam.

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ
مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ
إِبْرَئِيلَ ۚ قَالُوا أَقْرَرْنَا ۚ قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ

﴿آل عمران: ٨١﴾

And (remember) when Allah took the Covenant of the Prophets, saying: "Take whatever I gave you from the Book and Hikmah (understanding of the Laws of Allah, etc), and afterwards there will come to you a Messenger (Muhammad sallallahu 'alayhi wa sallam) confirming what is with you; you must, then, believe in him and help him." Allah said: "Do you agree (to it) and will you take up My Covenant (which I conclude with you)?" They said: "We agree." He said: "Then bear witness; and I am with you among the witnesses (for this)." (Surat Aali Imraan: 81)

All the Messengers had to give a promise that they would. If that is the Messengers and that is in their lifetime, imagine how it is now. That is the belief in Islam, so no the Christians are not Muslims and the Jews are not Muslims. The Muslims are those who believe in Allah and the Prophet Muhammad sallallahu 'alayhi wa sallam. We believe that part of believing in 'Isa and Musa is that they will tell their people and they have told their people, and Allah made them promise themselves that if Muhammad sallallahu 'alayhi wa sallam is sent they will accept him.

Allah said in the Qur'an:

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ... ﴿آل عمران: ١٩﴾

Truly, the religion with Allah is Islam. (Surat Aali Imraan: 19)

These verses are directed at those who believe in interfaith:

وَمَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

﴿آل عمران: ٨٥﴾

And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers. (Surat Aali Imraan: 85)

Islam is the religion that Allah bestowed on this Ummah. Allah bestowed it on this Ummah and considered it the privilege of all privileges.

...الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ

الْإِسْلَامَ دِينًا... ﴿المائدة: ٣﴾

This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islam as your religion. (Surat al-Maa'idah: 3)

These are to show you the shell of belief in Islam, that one must believe in Islam. One must firmly believe that the Deen of Islam is the only Deen acceptable to Allah.

THE FOUNDATION ACTIONS OF ISLAM

Islam means to know the actions that you are obligated to do (the foundational actions that one must do to be a believer).

عَنْ ابْنِ عُمَرَ ، رَضِيَ اللَّهُ عَنْهُ ، قَالَ : قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
بُنيَ الْإِسْلَامُ عَلَى خَمْسٍ : شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
، وَإِقَامُ الصَّلَاةِ ، وَإِيتَاءُ الزَّكَاةِ ، وَصَوْمُ رَمَضَانَ ، وَحُجُّ الْبَيْتِ مَنْ اسْتَطَاعَ
إِلَيْهِ سَبِيلًا

These matters are not the only matters of actions of Islam, but the principles for actions in Islam. Part of Islam is knowing the foundation actions of Islam, adhering to them, submitting to them and following them.

We took knowledge and his definition of knowledge is knowing Allah, knowing the Prophet Muhammad sallallahu 'alayhi wa sallam and knowing the religion of Allah. We took these quickly because knowledge in Allah, knowledge in the Prophet Muhammad sallallahu 'alayhi wa sallam and knowledge in Islam will be taken again later on when we talk about the three principles of Islam. Those are the three matters that you are going to be asked about in the grave, so those are the Usool Ath-Thalaathah that we will talk about. The only reason we mention them here is because he defined knowledge as knowledge in those three, that is the true knowledge.